

# RED WAR ON FAITH SHOCKS WORLD

12th YEAR—No. 3

MARCH, 1949

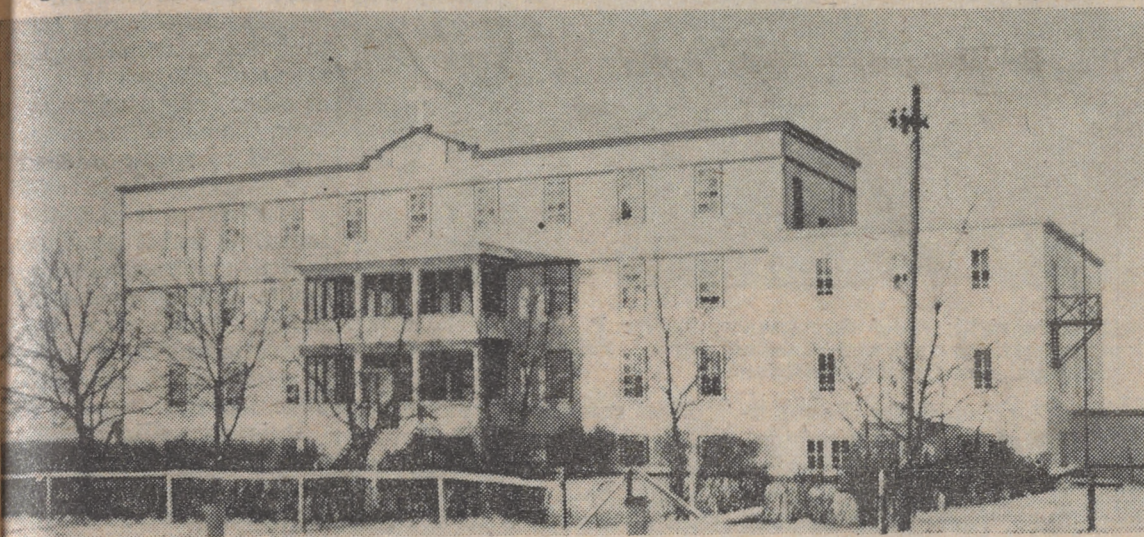


## THE INDIAN RECORDER

ST. BONIFACE, MAN.

SEPT 49 R 1884  
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### ST. PHILIP'S INDIAN RESIDENTIAL SCHOOL, KAMSACK, SASK.



### Residential School Impresses Visitor

The average person living in Kamsack or district knows little about the most unique school in this area. Like any average resident, this writer was familiar with three general facts only. This impressively common knowledge merely consisted of the facts that St. Philip's mission was a residential school for Indians; it was located at the Keese-koose reserve on No. 8 highway; and it was supervised by the Roman Catholic church.

Is this school similar to ours? Is our system of education superior—if it is different? Are Indian children subject to harsher treatment because they are Indians? Are the efforts worthy of the resulting betterment of Indian welfare? These are just a few of the questions we asked ourselves from time to time and occasionally discussed with our friends—but the answers were not available. Nobody seemed to know the answers, though the school was officially opened in 1928.

With eager anticipation, the writer accompanied superintendent J. P. Gorchynski on his regular inspection of the St. Philip's school. The opportunity had provided itself to learn first hand the answers to questions that have probably been asked many times since his Lordship, Right Reverend Prud'homme, accompanied by a host of church dignitaries,

officially opened the residential school on Tuesday, September 18, 1928.

The school, which is financed by the federal government, has been in continual operation for the past 20 years. It has been under the constant supervision of the Oblate Fathers of Mary Immaculate and the Oblate Sisters of the Sacred Heart and Mary Immaculate.

Arriving at 9:00 a.m., we were greeted by two young girls with a unified "Good morning" and two bright smiles. The girls, who were sweeping the front steps, eagerly opened the doors—but with a politeness that was a credit to the instructors and their school.

Inside, we were warmly welcomed by Father Principal Ruest and Sister Superior Mary Ann. It was explained that the Sister Superior is responsible for the education of the pupils and acts in a supervisory capacity. Father Principal is not directly responsible for the instruction but is the head of the school and in charge of administration.

As classes did not commence until 9:30, the writer was taken on a quick tour of the school by Father A. Ruest. The chapel in the new north wing was our first call. Father A. Ruest pointed out that all the pews were built by the wood-

(Following on Page 2)

### No Reference to Indian Act in Throne Speech

OTTAWA — Conspicuously absent from the list of legislation forecast in the speech from the throne is the long-awaited overhauling of the Indian act. Its omission strongly indicates that the government has no intention with going ahead with the measure at the present session—unless it should suddenly change its mind.

It is known that, following the report of the joint parliamentary committee on Indian affairs presented last June, legislation was made ready which closely followed the committee's recommendations. These revisions were to make possible, in the words of the 1948 report, "a gradual transition of the Indian from wardship to citizenship."

#### Education Obstacle

While reasons for the government's change of heart will only be brought out when the matter is raised in either chamber (if, indeed, they are fully disclosed even then), it is strongly believed here that the proposed clause for education of Indian children has proved too contentious. Education appears to be the main stumbling block to introduction of the bill, which is broad in its scope.

The committee's recommendation was that "wherever and whenever possible," Indian children should be educated in association with other children. That is, they should be enabled to go to the schools of whatever type attended by white children, where these were available in the district.

(Following on Page 2)

Seed beads for Indian art work, imported from Italy, are available at the office of the Indian Affairs Regional Director in Regina, at cost price. Hanks come in various colors at 80 cents; silver at 50 cents, and gold at 90 cents. For over a year now the Department has supplied Indian Schools, Homemakers Clubs and individuals throughout Saskatchewan.

### Cardinal Mindszenty hailed as Martyr No Compromise between Church and Communism declares Pope.

Protestant as well as Catholic Churches suffer persecution in Hungary — Prince of Church condemned in "Farce Trial" to life imprisonment for alleged treason.

ROME, Italy, Feb. 20 — A vast throng of nearly a half-million faithful listened to the Holy Father's address on the piazza of St. Peter's, Sunday morning Feb. 20th, when His Holiness addressed them. Pope Pius XII, Vicar of Christ, denounced the communists as having begun open persecution of the Church by imprisoning Cardinal Mindszenty. This was the fifth public statement of the Pope in condemnation of the case.

There was a clear warning in his speech to the peoples of communist-dominated countries to shun any agreement between church and state which might limit the activity of the Catholic Church.

That the Church should be confined "within the four walls of the temple", the Pope said, "would be indecorous servility."

Cardinal Mindszenty had been sentenced on Feb. 8, by a communist court in Hungary, to life imprisonment on charges of treason, spying and black-marketing in foreign currency.

The trial culminated three years of threats by communists. When arrested, 40 days before the condemnation, Cardinal Mindszenty knew that martyrdom was in store for him. The communists drugged him so that the Cardinal made a forced confession of the crimes of which he had been accused. The communists had won, at least temporarily; as Scripture says: 'I shall strike the shepherd and the sheep of the flock shall be dispersed...'

The Pope, 73 on March 3, spoke in a deep firm voice, ... he said that his voice denounces errors, idolatries and superstitions, condemns iniquities, and causes charity and virtue to be loved."

"The sentence passed on the banks of the Danube on an eminent Cardinal of the Holy Roman Church has caused on



Cardinal Mindszenty

the banks of the Tiber a cry of indignation worthy of Rome."

Three years ago, according to an account given by American priests, the Pope had told Archbishop Joseph Mindszenty when he made him a Cardinal: "You may be the first to these blood red colors turn to red blood."

### Day of Prayer Proclaimed

VATICAN CITY — Pope Pius XII has proclaimed Passion Sunday, April 3, a special day of prayer "to expiate the crimes of the enemies of God."

In a strongly-worded exhortation, obviously occasioned by the imprisonment and condemnation of Cardinal Mindszenty of Hungary, His Holiness sounded the battle-cry in the "conflict between the good

### NEWS BRIEFS

#### DENY TIE WITH SIOUI

WINNIPEG, Man., Feb. 4 — The Manitoba Indian association denied any connection with the recent attempt by Jules Sioui, Loretteville, Que., Indian leader, to form a government of the North American Indian nation.

The Indians made the denial at their convention to name delegates to a national conference of Indian representatives from all parts of the Dominion to be held here March 14.

#### REJECT LIQUOR PROPOSAL

EDMONTON — Members of the Indian Association of Alberta rejected a government proposal that would have granted Indians the right to consume liquor and voted instead for means to develop reserve resources.

Requests and recorded opinions will be forwarded to Ottawa for consideration prior to any revision of the Indian administration.

#### 51 YEARS SPENT AMONG WESTERN INDIAN TRIBES

ST. MICHAEL, Wash. — The Rev. Edward M. Griva, Italian-born Jesuit, who was buried here, spent 51 years among the Indians of the northwest and built 16 churches. He ministered to the Kalispels, the Crows, the Colvilles, the Yakimas, and the Assiniboines, all of whose languages he spoke. He also worked among the Flatheads, Umatillas, and other Indian groups.

#### ROAD BUILDING REQUESTED

WIKWEMIKONG, Ont. — The Veterans Association, 125 strong, of the Wikwemikong Reserve, on Manitoulin Island, on which 1,800 Ojibways live, has requested a provincial grant from the Ontario government for road building and maintenance. There are at least 125 very good farmers on the reserve, all in dire need of good market roads, and of the repairing of the main highway connecting the villages of Rabbit Island, Baswa, Murray Hill, Kaboni, and South Bay. The Indian Affairs Branch surveyed the road system recently.

#### TRAPPERS DIE IN PLANE CRASH

SUDBURY, Feb. 10 — Two Indian trappers are dead and a Sudbury Airways pilot is in critical condition in hospital here as a result of an airplane crash on isolated Kenogamass lake, 100 miles northeast of Sudbury.

Dead are Richard Naveau, 46 and his nephew Sidney Naveau, 41, of Gogama, 24 miles southwest of the crash scene. Robert Milligan, 28-year-old Toronto pilot, is in serious condition, suffering multiple bruises and fractures.



Oblate Sisters of the Blessed Sacrament, at Marty, South Dakota: Sisters Christine, Agnes and Anne-Marie. These sisters are of Sioux Indian origin and give their services to their own people.



# THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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## In Search of True Leadership

The recent report that a new Indian association of national scope was being organized in Winnipeg has been received with various comments. A number of our readers seem to take it for granted that the proposed national organization will be as short lived as previous national organizations.

Strong voices, moreover, have raised serious objection upon excellent grounds, to the choice which was made of the provisional President of the new association.

We wish to state here, that the Indian Missionary Record reported the Winnipeg meeting as a news item. This did not indicate support of the project, nor did it express approval of the elected provisional officers; the editorial note published in connection with the report of the Winnipeg meeting made this point quite clear.

It is a basic rule in news editing to report events fairly and accurately for the information of the readers, even if these events are not in accordance with the legitimate wishes of the readers. The editorial comment is what one must look to when one wishes to know whether or not a newspaper is favorable to or opposed to certain policies, organizations, trends, etc. In many cases the conspiracy of silence is more harmful than a precise and factual report.

There is no doubt that there is need for an organization of the Indians of Canada on a national level. Such an organization is even desired by all, provided it were to be in the hands of honest and capable leaders. It is unfortunate that previous attempts at a national organization met with failure due to lack of true leadership and of adequate support.

When leaders of organizations betray the trust given them, when they abase themselves to dishonest, even calumnious practices, one naturally loses confidence in them. Men chosen for such posts must be able to command respect by their personal integrity, honesty, intelligence, moderation and prudence.

The other prerequisite for a national organization is that a representative majority of members must be rallied, and that when delegates are chosen to attend conventions, or to speak on behalf of their association, these delegates must not voice their personal opinions, but truly speak for their fellow members. Such again has not been the policy taken by previous Indian national associations. It has been impossible, as yet, to ascertain the actual membership of many an association due to lack of proper organizational methods.

We recognize and encourage such associations that may be formed with the purpose of improving the treatment meted out to the Indians, the legislation which is being written for them and the protection of their treaty and other rights.

We would be most happy to report, some day, that we have in Canada a strong, united, prudent group of native leaders, representative of their people and respected by those who have worked so long and arduously for their welfare.

The little publicized efforts of the Catholic Church which has pioneered in the field of education, of social service, which has expended a vast amount of men, women, financial resources, for the majority of the natives of Canada, must not be ignored by national leaders of Indian associations.

The Church, as well as the Government, needs the co-operation of the Native Indians in all matters pertaining to the spiritual and temporal welfare of the latter. A national convention of Indian leaders throughout Canada has been called in Winnipeg on March 14, 1949.

Will we see then in this convention a truly representative body, imbued with sound principles and anxious to elect a competent executive body?

Let us voice the hope that among our Catholic Indians, who form more than half of the native population of Canada, there will be found delegates who will have enough courage and pride to emulate the efforts made in the past in the field of leadership. Let us encourage them by all possible means to promote a truly representative national association.

We cannot afford any longer to live on past accomplishments; we must take a more practical and realistic attitude towards future developments which will inevitably follow the present trends.

There is at this time, too much division and misunderstanding on important matters such as educational policies, the questions of citizenship and voting franchise, the solution

of the liquor problem, to mention a few of the major issues, to justify any radical change in legislation at present; but a new bill of rights soon has to be written for the Indians, and with it vast changes in administrative policies will follow.

To prepare for the future clear statements of policies in regards to all problems — whether these be in the field of education, social welfare or legislation and administration — are urgently needed, along with real leadership to assure that the wisest solutions be found in working out these problems.

## ST. PHILIP'S SCHOOL ....



Left to right: Chief Quwezance, Father P. E. Tétrault, O.M.I. (formerly principal, now at Duluth, Minn.), Father A. Ruest, O.M.I., Principal, and Councillor Kiteimonia.

working class under the supervision of the past principal, Fr. Tétrault, and the wood-working instructor, Brother LaCasse. There were about 30 pews constructed of heavy veneer, comparable to the best.

The large playroom was our next stop and here, the children, who had just come in from outside, eagerly crowded around the Father Principal, affectionately clinging to his cassock and awaiting an individual "good morning." Far from shy, these small tots also swarmed the writer in much the same manner with a chorus of happy "good mornings."

These young children answered many questions that had been lurking in the depths of the writer's mind. They were perfectly at ease, and happy in this school. There was no fear of the Fathers or Sisters and the children appeared eager to please their instructors—indeed, far from any thought of compulsion.

Modern facilities were incredible. Electric lights, a modern kitchen with a refrigerating room, hot and cold running water, and a stoker boiler supplied the heat for the entire building. The two large dining rooms are typical in cleanliness of the entire school.

Accompanied by the Sister Superior, a visit was made to the classrooms. We first stopped at the senior room, where Sister Helen was teaching mathematics. The class itself was typical of any group in a large rural school. The classroom was exemplary beyond words.

The room was bright and cheery, with sunlight pouring in through a row of large windows. The hardwood floor was varnished in a natural finish and waxed. This was something different — a waxed floor in a school! Gaily decorated by cut-outs and paintings produced by the pupils, the room did not lose neatness.

Visiting Sister Leonard's room and Sister Joseph's beginner's class was a similar experience. We were greeted with a lilting "good morning" by the entire class, which then sang a song, and proudly the students showed their neat exercise books.

Most remarkable exhibit of handiwork was a basket of fruit in the intermediate room. Though both the basket and fruit were made from sawdust and paste, the authenticity was beyond description. It was indeed an effort to refrain from attempting to peel the banana.

Sister Superior then proceeded to the sewing room which contained six sewing machines. Here the girls learned to sew by actually repairing and making their own garments. Sister Ann Annonciation was present instructing a class of girls.

Across the hallway was the crafts room. Sister Marie Estelle showed samples of fancy work, woodwork, weaving, leathercraft and painting that had been produced by the Indian children. Many bore stickers denoting first and second prizes. It was explained that the better samples had been entered in exhibitions at Prince Albert, Regina and Yorkton. Exhibits from the school collected 61 first and second awards this past summer. It is a big moment in the children's lives when they receive the prize money.

Under the guidance of the Sisters, the children are weaving drapes for the windows, producing a material possibly finer than any available in town. The girls at the school have woven various articles of clothing for their own use and such items as chenille bedspreads scarfs, trays and ornaments are a few of their products.

Children attending school generally start at the age of eight or even older, though there is one girl attending who is only five. Many are 14 and 15 in grade seven and few remain in grade eight as they are old enough to leave. Curriculum followed in the school is the one used in all Saskatchewan public schools but it is not followed as closely as the pressing problem is re-adjusting the children to a different, self-sustaining form of life.

This school, like any other, is under continual improvement. Perhaps the greatest change at one time took place this fall when boys and girls were put into the same class rooms for the first time. At first, the Sister Superior stated, it was difficult for the girls to accept this change. Now, everybody is quite content.

All housekeeping is supervised by the sisters with girls taking turns at cooking and housekeeping. The boys learn practical farming under the supervision of Frank G. the farming instructor.

Senior classes are divided and each group is employed a different task for the weeks. Thus one group takes classes for three weeks, spends three weeks in the kitchen preparing meals, practicing good household methods. After this the process is repeated.

Sisters agreed that teaching at St. Philip's was comparatively easy as the children in this reserve have a working knowledge of English before entering school. It is common to have to teach English to many of the primary grades at other Indian schools. However, the children are not permitted to speak in their native tongue while in residence.

Attendance is 94 at the present time and it is pointed out that all children attend voluntarily. If they do not attend the residential school they are compelled, by the government, to attend the day school at Cote Reserve.

It is generally agreed that much is lost when the children leave school and return to their homes and former way of life but the resulting benefits are slowly becoming evident and through patient educating and steady encouragement it is hoped that one day the Indians will regain a spirit of independence and become self-sustaining.

## NO CHANGES ....

These are some other recommendations understood to have been largely incorporated in the bill which, for the time being at least, is being pigeonholed:

### Changes Advised

Greater responsibility and increasingly progressive measures of self-government for Indian band councils.

Incorporation as municipalities for fully advanced reserves.

Financial assistance, properly supervised, for betterment projects on the reserves.

Offence and penalty sections of the old act to be made more equitable.

Permission to Indians consume beer, wine, etc., on provincially licenced premises (but not on the reserves).

Pensions for aged, blind or infirm Indians.

A new administration set up, headed by a commissioner of Indian affairs with two assistant commissioners, one of whom should be a Canadian of Indian descent.

It is expected that opposition parties will take an early opportunity to ask the government its intentions with respect to this far-reaching measure.

## TEST YOUR I. Q.

1. How many vessels did Columbus have for his second voyage to the Western Hemisphere?
2. What does khaki mean?



3. Why are glasses clinked before drinking toasts?
4. Will wheat grow wild?
5. Who was the first president of the 48 states?



## 37,000 Acres to be leased

**Indians Must Approve Leases Before Contracts Entered**  
By WILFRID EGGLESTON  
(Calgary Herald)

OTTAWA.—Leases totalling about 37,000 acres of farming land on the Blood Indian Reserve will be approved in the early future so that more profitable use can be made of some of the best territory there, according to information obtained from the Department of Mines and Resources.

The surrender papers for this area as called for in the Indian Act will be approved by the governor-in-council in the early future.

One large lease of some 10,000 acres under negotiation to C. S. Noble, well-known Nobleford farmer, has already been approved in principle in advance by the Indians of the Blood Reserve, who believe Mr. Noble's example would assure success of the whole scheme.

All leases entered into must be fully approved by the Indians before the land is leased.

### CROP SHARE BASIS PLUS CASH BONUS

Financial terms will be a crop-share basis plus the addition of a cash-bonus paid over by the lessee on entering the contract. The leases will extend for ten years.

There has been considerable inquiry for this land on the part of nearby white farmers and ranchers, and it is not anticipated that there will be any difficulty obtaining satisfactory lessees for the whole area. It may be that a public auction will be arranged, but as much as possible of the land will be leased by individual arrangement between the farmer and the Indian Affairs branch, acting for the Blood Indians, who must in all cases be thoroughly satisfied as to the desirability of the contract.

### WANT MORE REVENUE

Rumors that the Blood Indians had been urging the Indian affairs department at Ottawa to undertake a more intensive agricultural policy on their reserve—some 249,000 acres with about 1,100 Indian population—have been heard for some time. In the past two or three years a lot of Indian horses which formerly represented real wealth to the older Indians have been sold off, and more land is now available for cattle and for farming.

Wealthiest Indians in Alberta are the Blackfoot of the Blackfoot Reserve at Gleichen. There in the early days some of their land was sold for the Western Irrigation District and to the C.P.R. for irrigation right-of-way. This money is held in trust for the members of the Indian band, and they get the returns from it yearly. The Bloods are members of the Blackfoot Confederacy, and they wonder why, as a band, they cannot be as wealthy as the Gleichen Blackfoot and those at Browning, Mont.

### IRRIGATE IT LATER

So they are urging that a "new deal" on some 37,000 acres of the Reserve be made, this to be used for large scale farming, lessees to pay a percentage share of the crop into the band's fund each year. They have voted that Mr. Noble undertake a sort of illustration farm to develop the best methods for the area. The land in question lies south and west of old Fort Whoop-Up, at the confluence of the Oldman and St. Mary rivers, and will, The Herald understands, come under the ditch when the Belly River is diverted across the reserve into the St. Mary above St. Mary dam.

It is understood that a great pile of applications for land under the 37,000 acre project have already been received.

### 1948 RETURNS

According to the Indian department annual report for 1948, Indians on reserves in Alberta received a total of \$1,251,410 for crops and cattle,

an increase of about \$200,000 over 1947. The 64,000 acres under cultivation produced 732,000 bushels of grain worth an estimated \$732,000, and cattle sales during the year were \$519,350. The Blood Indians raised 180,000 bushels of wheat and sold cattle worth \$204,750, leading in these two items. The Peigans raised 42,000 bushels of wheat and sold \$100,000 worth of cattle.

### HIGHER INCOME FOR ALBERTA INDIANS

CALGARY, — High farm prices and a good harvest combined to bring the total income of Alberta Indians, exclusive of treaty payments and wages earned, to \$1,251,410 in 1948, it was disclosed today. It represented an increase of approximately \$200,000 over their total 1947 income.

Total grain production of more than 732,000 bushels brought an income of approximately \$732,000, while total gross cattle sales accounted for \$519,350.

The Bloods had the greatest total of wheat produced during the year as well as the greatest total cattle sales. Approximately 180,000 bushels of wheat were produced with cattle sales totalling \$204,750.

### MERCY FLIGHT

Despite high winds and poor visibility, a Manitoba Government Air Service aircraft, piloted by F. E. Hanton, D.F.C., Feb. 12, flew John Keeper, a Little Grand Rapids Indian, to Winnipeg for urgent medical attention. Keeper was believed to have been suffering from appendicitis.

On a radio call from Indian Health Service doctor T. Brokowski, of Pine Falls, a government Beaver took off from Lac du Bonnet at dawn Saturday for Little Grand Rapids to evacuate the sick man. Keeper was in hospital in St. Boniface shortly after 11 a.m.

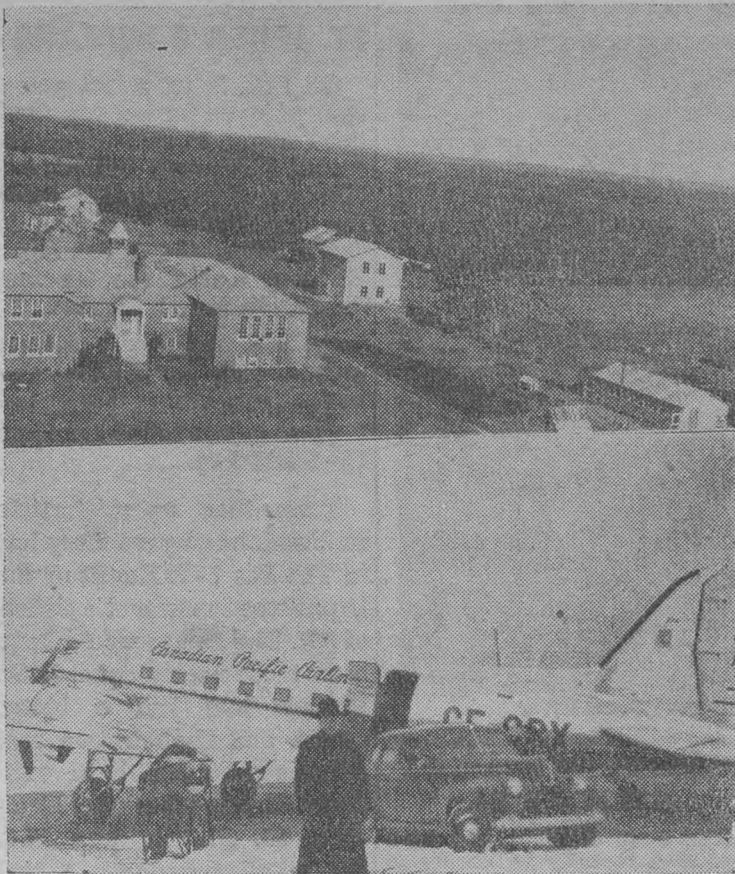
### TO TAKE DOWN BIG BRIDGE

THE PAS, Man., — Officials of a salvage company will use about 100 Indian trappers as steel-workers in dismantling of a 17-span bridge at Port Nelson on Hudson Bay this spring.

Male adult Indians have always been in the habit of running blithely back and forth along the girders. Even the squaws and children dart out on the girders at the least excuse. None of the Indians seem to be the least fazed by the 60-foot drop to the frozen ice below.

The Indians will be trained in use of acetylene torches for cutting up the steel girders.

## Our Lady Of Betsiamits



At the Indian Reserve of Betsiamits, (Gulf of St. Lawrence), P.Q. Top: The new Indian day-school, fully modern in facilities and equipment. eBlow: Father Leo Laurin, O.M.I., returning from a trip to his far-away missions.

## Manitoba Indian Association Pledges Co-Operation for Indian Act Revision

WINNIPEG, Man. — The Indian Association of Manitoba, meeting in the Labor Temple, agreed to co-operate with the dominion government "in every way possible to study the revision of the obsolete Indian act wherein the articles are contrary to the obligations of our treaty stipulations of 1871."

### 17 Chiefs Present

Seventeen Indian chiefs and twenty councillors and members attended the association's convention.

Supervising discussion on recommendations for the revised Indian Act were Harry George Anderson of Fairford, president of the Manitoba association; Robert Anderson, of Fairford, secretary of the association; and Chief John Thompson, of Fort Alexander.

### National Convention

Object of the convention was to elect representatives to a national convention scheduled to take place in Winnipeg about March 14.

The national convention, it was hoped, would form a national Indian organization which would present to the Indian affairs department of the federal government a five-point plan on social security as well as offer other recommendations which might be included in a proposed revision of the Indian act.

Albert Edward Thompson, general secretary of the association, reviewed a "petition of protest against any objectionable features and clauses in the revised Indian Act."

### Old Age Pensions

A protest against the "small sum of \$8 and the little rations which destitute and blind Indians get each month" was one of the chief points of Manitoba Indians requesting a revision in the "obsolete" Indian act.

### Taxes

"We are tax exempt because the Indians have already given a large territory of their country to the British crown and only kept back a small portion of land known as Indian reserves, and inside these reserves we agreed to live and

be free of taxation," the convention stated.

"The Indians herein assembled also reject the clause of the Indian act which states that Indians are eligible to vote at dominion elections," the report added.

### Game Being Depleted

Depletion of game resources because of overcrowding and overtrapping by white men was also protested by the convention. "Game is the next problem which the Indians wish to have restored. Game territories are scarce because the white man is overcrowding all trapping and hunting grounds and the Indians are now faced with a burden which is unbearable, and it is about time he was given appropriate consideration," their statement asserts.

### Voting Rights

Voting rights for Indians were also flatly rejected by delegates who said in the statement: "Indians herein assembled do hereby reject the voting question mentioned. The representatives of the Indian Association of Manitoba do hereby urgently request the government to consider and investigate all matters and rights pertaining to all treaty Indians concerned."

## NEW DAY SCHOOLS IN MANITOBA

THE PAS, Man. — As part of a Metis-Indian School expansion program now being jointly planned by the Federal and Provincial authorities, 13 new Indian schools will be erected next summer in northern Manitoba, it has been learned here.

R. D. Davis, regional supervisor of the Indian Affairs Branch, Winnipeg, is one of a group of educational officials from the province and the Indian Affairs Branch who recently visited isolated settlements by plane in a survey of the situation. He was accompanied by Bernard Grafton, also of Winnipeg.

Mr. Davis said new schools will be built this summer at Maria Portage (Island Lake), Cedar Lake, Oxford House, Nelson House and God's Lake.

Under consideration by the province, said Mr. Grafton, is the building this summer of schools at Moose Lake, South Indian Lake, Pukatawagan, York Factory, Brochet and Whitefish and Barrows.

The joint plan helps overcome the difficulties involved in the insufficient number of children resulting from the division of treaty from non-treaty Indians. It not only makes for greater understanding between the groups but also effects a saving in equipment and overhead expenses.

Up-to-date facilities and comfort are features of the new northern schools, Mr. Davis said. For the first time the courses offered in them will include such vocational subjects as manual training, sewing, cooking, and community gardening.

## BUDGET SCHEME TO AID INDIANS

THE PAS, Man. — Game Guardian Jack Heard suggested that Manitoba Indians be put on a budget.

Heard, game guardian at Nelson House, offered the idea at a meeting of field game guardians and members of the fur advisory board for the province.

He suggested Indians be encouraged to do "supervised shopping" for necessities of life before purchasing luxuries with the proceeds of their season's fur catch. He also recommended that a credit balance be held at the trading posts to safeguard them against winter shortages.

### SCOTT'S SCRAP BOOK

By R. J. SCOTT





Adventure at Berens River . . . .



General view of Berens River Mission



The Catholic Indian Hospital at Berens River

After spending 48 hours early in February in freezing weather 200 miles northeast of Winnipeg when their snowmobile broke down, five Manitobans were rescued and brought to Little Grand Rapids, Man.

Members of the party were: J. Waite, regional field superintendent, department of Indian affairs; B. E. Olsen, superintendent of Indian agency, Selkirk; Rev. A. Paradis, in charge of the Catholic mission and hospital at Berens River, Man.; Constable D. R. Henzie, R. C. M. P., Berens River; Dick Hemp, Berens River.

The men left Berens River last Tuesday in their snowmobile, bound for Little Grand Rapids. The vehicle broke down on the trip and could not be repaired. The party decided to separate and two men began to hike back to Berens River in sub-zero weather and through thick bush.

The abandoned snow machine was sighted Thursday afternoon by a Central Northern Airways Ltd. aircraft. Before a search party could be organized two of the stranded men arrived at their destination, Little Grand Rapids, Friday, Feb. 4.

The five men finally reached Berens River. A Patricia Transportation company tractor brought the remaining three men to safety.

SHUSWAP, B.C.

Deaths

Charles Narcisse of Adams Lake Band, an old timer, passed away October 5, 1948; he left to mourn him his wife, a brother, an adopted daughter and a son. R.I.P.

Mrs. Pierre Cyprian, (Neskai Band), died in a train accident, leaving to mourn her, her husband and six children. R.I.P.

Births

A daughter, September 6, to Mr. Willard, Neskaneth Band.

A son, Dec. 26, to Harvey Jules, Adams Lake Band.

A son, on January 7, to Gabriel Larue, at Kamloops.

A daughter, January 14, to Fred Joseph, Adams Lake.

A daughter, to Frank Saul, Neskaneth Band.

We are having one of the coldest winters in years; there is a great deal of snow, and the ice on the river is very thick.

Our best wishes of speedy recovery to Miss Grace Ossell, who has been in Kamloops Hospital for several months.

(Mrs. E. Adrian, Corr.)

YORKTON DEFEATS ST. PHILIP'S INDIANS

On Feb. 2, in a fast game, well enjoyed by hockey fans, the Yorkton Intermediates defeated St. Philip's Indians 6-4. Musqua (Quewezance) made the first Indian goal, and F. Quewezance, the 2nd and 3rd; Kishane scored the 4th and final score for St. Philips.

On Feb. 4 the St. Philip's players went by truck to The Pas and Flin-Flon, Man., losing two games to the Bombers 12-6 and 9-4.

From then on misfortune followed the players. They lost in The Pas 7-6. Result of the trip: three losses and a deficit of \$47. The games would have been more nearly equal if St. Philip's had had a better goalie, and if their two best defence men had been with them. Coming back to Kam-sack, St. Philip's won 11-3. All in all they have a real good team.

TEACHES AT BRANDON SANATORIUM

Miss Rose Gallious has been appointed recently as teacher to the Indian children at Brandon Sanatorium.

INDIAN HOCKEY TEAM WINS

For the first time in the history of the Sturgeon Landing Indian Boarding School, its young hockey players, 13 to 16 years old, had the opportunity of meeting an outside team of white boys from The Pas.



The Sturgeon Landing Hockey Team

Mr. Frank Needham, manager of Booth Fisheries in The Pas, was the successful organizer of that trip in here with one truck and three automobiles.

The visiting players got here in time for lunch, were taken around to see the school, and were on the ice for 1.30 p.m.

Those white boys were much taller than the school players, and evidently older, on the average; at first sight it did not seem to be an even match.

But there was the surprise! The Indian boys carefully sized up the ability of their opponents, then attacked bravely with almost perfect team work and ended the first period with 1 to 0 in their favor.

The second period saw more resistance and heavier attack from the visitors; score after the second period: 3 to 1 for the Indian school.

When the visitors hit the ice for the third period, they were well determined to even that score, and with all men forward they made it real hot for the school boys, who could make no headway now; the play was getting rougher too; but one more point is all the boys from The Pas could get in the local net, and the game ended 3 to 2 in favor of the Indian school boys.

Much credit comes to Rev. Father Giard who has prepared his boys for this match, and with much perseverance

has insisted on team work, co-operation in every possible way.

The boys, too, have put their best in this game and deserve much praise, for which their parents and all the Indians should rejoice.

In the near future, the school hockey team of Sturgeon Landing will in his turn pay a visit to The Pas.

Names of the Sturgeon Landing players: Joe Bear, goal tender; Patrice Morin and Jos Michel, defence; forwards: Hubert Morin, Adolphe Cook, Elie Sinclair, Peter Castel, Harry Caribou, Rodrigue Morin.

(L. Poirier, O.M.I., Corr.)

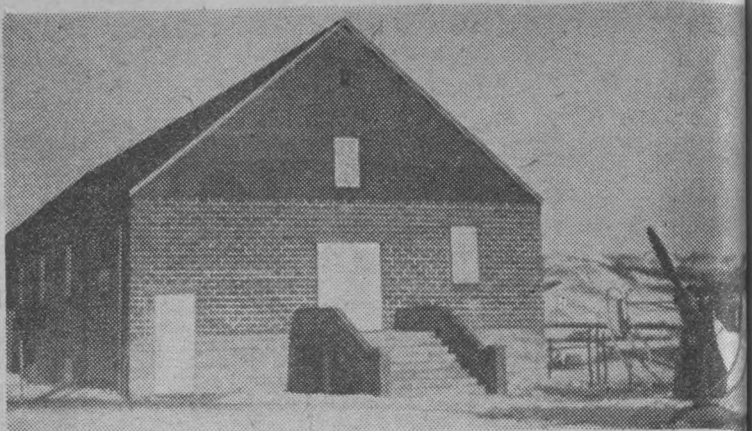
Q.—Is it wrong for me to spank my 18-year-old daughter? She says that she is too old for that sort of thing, and has begun to resist me. Is it wrong for her younger brother to be present at these spankings?

A.—Your daughter, 18 years old, is now too old to be benefited by being spanked. Punish her in some other and private way. It was imprudent to permit a younger brother to witness it.

Our lessons on the Mass will be resumed next month. Letters to the Editor

We acknowledge receipt of letters from Chief Sittingstone, John Anaquod and John LeCaine. These letters will be published soon.

New Hall at Marieval



The Community Hall and Gymnasium at Marieval  
SPLENDID WORK FOR CHURCH

MARIEVAL, SASK. — The construction of our parish hall is progressing rapidly, due to the leadership of our Pastor, Father Lemire, and the help given by the Oblate lay brothers.

The people of Marieval mission deserve a great deal of credit for their untiring efforts in supporting the project and in raising money for the parish hall. Their spirit of co-operation and of devotedness deserve praise and encouragement.

The financial report, printed below, shows better than words, what has been accomplished in the Indian missions of Marieval during 1948.

Church Financial Statement

RECEIPTS

Picnic & Canteen Profit	\$1,280.26
Support of Pastor	185.00
Sunday Collection	210.65
Pew Rent	80.50
Pool Room	332.95
Picture Shows	979.40
Bazaar	1,273.40
Interest (Bank)	79.82
Bingo and Lunches	327.57
Vigil Lights	56.13
	\$5,369.61

Collections ordered	42.53
Gifts, special for the construction of the New Parish Hall and Gymnasium	\$5,048.13
	\$5,090.66
TOTAL (Receipts)	\$10,460.27

EXPENDITURES

Support of Pastor	\$360.00
Church Upkeep, fuel etc.	47.00
Cathedraticum	50.00
Caretaker	70.00
Insurance	14.50
Organizations	679.90
Miscellaneous	57.00
	\$1,278.40

Collections ordered	42.53
Hall (Construction)	11,613.70

TOTAL (Expenditures)	\$12,934.63
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BALANCE

Cash on Hand Jan. 1st/48	6,118.80
Receipts (ordinary)	5,412.10
Receipts (Extraordinary)	5,048.13
	\$16,579.03

Cash on Hand Jan. 1st/49	3,644.40
Expenditures (ordinary)	1,320.80
Expend. (Extra.)	11,613.70
	16,579.00

The erection of the Marieval Parish-Hall Gymnasium is estimated to cost nearly 16,000.00; \$9,000 for building material, nearly \$2,000 for the heating system and a little over \$3,000 for wages.

The Indian Affairs Branch contributed 800 bags of cement, \$2,680.90 in wages paid and an electric plant at an estimated cost of \$2,162; thus the Government's contribution is over \$5,800, for which the Marieval Mission and the Indian people who will enjoy the new hall are truly grateful.

FORT ALEXANDER, MAN.

Highway in the Forest

I wonder if any other reserve has a winter highway plunging for miles in the deep forest, such as we have in Fort Alexander.

Our highway is surprisingly straight and smooth. Over it day and night, trucks roll with big loads of pulp wood. When they return empty, they cede the right of way on the appointed side stops. As soon as an incoming truck is heard on the large boom over the Winnipeg River near its mouth, the scaler comes out of his hut on the ice and with a long yard-stick measures the quantity of wood, which he registers at once.

Visiting this highway, you may see, all along, Indians working; some driving a truck or a caterpillar, which perhaps is their own, some loading or unloading, some hauling the wood with horses to the branching roads, some felling trees and sawing them with dexterity and speed in lengths of 4 ft. 2 in. This big man here is a contractor. That man walking there with self-importance is another one. The young man in that building is

a store-keeper. You notice his smile? Ask him who wrote out the cheques he holds. "An Indian contractor", he will say: "All these cheques shall be honoured in the Royal Bank at Pine Falls."

Talk to the women who stay with their husbands in the forest and find out if they like it. "Much better than at home", they will all say, "plenty of fuel wood, a sure shelter from the wind, quietness, the aroma of pine trees, abundant supplies. When we want to go to church, to the hospital or to the post office, we jump on a truck and very often are invited in the cab. Even taxis come here."

"Do our men work on Sundays? Very few of them. We remember God here as elsewhere, for we never know what accident may befall us. The cold is bitter, and the snow so deep. But we have to do penance. Lent is here again . . ."

The Fort Alexander sylvan highway is loved, because it brings an agreeable livelihood amid the imposing scenery of the tall pines.



## LEBRET INDIAN SCHOOL

LEBRET, SASK. — On Jan. 6, we had a skating party for all the pupils which every one enjoyed. John Louis Desnomie is back among us, from hospital, and is taking over his former duties as band instructor and shoemaker.

The 1948 Year Book, which tells of the various school activities, and which is well illustrated, has been published in January, much to the pleasure of parents and pupils. (Feature articles from the Year Book will be published soon in the I.M.R.)

Father Guy de Breagne, O.M.I., our good friend, and formerly on the school staff and missionary, has left us to teach at Ottawa University for the spring Semester.

### Hockey

In a tie game (6-6) our hockey team was an even match for St. Philip's Indians. The Pee-Wee defeated Lebre 4-0. The Midgets defeated Lebre Village 9-2. The Seniors, unable to play in Regina against the Pats on Feb. 16, on account of snow-blocked roads, defeated Fort-Qu'Appelle Seniors 7-1 that same day.

### Drama Festival

The Indian School, competing in the Provincial Drama Festival won divisional championship entitled "King of No-mania", directed by Edward Doll. Blocked roads prevented the actors from defending their title in the Northern Championship festival at Melville.

A concert was held at the school January 23, on Parents' Day. On Feb. 4, Indian school children took part in a recital given at St. Gabriel's convent of Lebre. Ruth Ann Cyr, Barbara Bellegarde, Lorraine Bellegarde, Grace Lavallée and the School Band, directed by Father Piché, took part in the recital.

Among recent shows, we saw: "Sentimental Journey", "Benjie", "Breaking the Ice", and "The Sullivans".

Father M. de Bretagne, O.M.I., former Principal, paid us a visit recently. On Jan. 31, H. Exc. Bishop Lajeunesse, O.M.I., of the Pas, was visiting us.

## Golden Wedding

Louis Tawiyaka and Martha Wilson, of the Standing-Buffalo Sioux Reserve celebrated their fiftieth wedding anniversary Feb. 4th. A program was held in their honour in the Hall on the 4th, where the couple was presented with a three-tiered wedding-cake topped with a miniature bride-and-groom. Friends and relatives gave them presents, speeches were made and songs were chanted in their honour.

On Feb. 13 another celebration was held at the mission church. Louis and his wife received communion at an early Mass, then attended High Mass when they renewed their wedding promises. They were given special places near the communion rail; flowers decorated the sanctuary. Despite 27° weather the majority of the people came to Church that day. Father Gélinas preached on the sanctity of Christian marriage. After Mass, Benediction of the Blessed Sacrament was held, and the couple were consecrated to the Blessed Virgin Mary.

In the afternoon, friends and relatives gathered in the hall, where Irene Yuzicapi, a grand-daughter, read an address; another grand-daughter, May



Mr. Z. Lafleur

Mrs. Henry Town is now our head-cook, replacing Sr. Paquin, who has gone to Montreal.

On Feb. 5 we held a supper and concert to honour Mr. Z. Lafleur, forty-five years on the school staff. Rev. Fr. Ph. Scheffer, Provincial of the Oblates, and Father A. Lizée, provincial bursar, were present at the celebration.

### Dedicated to a Friend

Let us join in a chorus with gladness,  
And our voices with music will blend,  
From all hearts banish care and sadness;

Cheerfully sing praises of a friend,  
Over forty-five years he has labored,  
Baking bread for the school and town each day,  
The ex-pupils may still remember,  
How patiently he does work away.

#### CHORUS

Come sing a song together:  
As here to-night we gather,  
To feast Mister Lafleur,  
Loyal friend, kind, and rare,  
Fond greetings we are bringing,  
Our love and praise we're singing,  
All our thanks, and our pray'r,  
For you Mister Lafleur.

#### II

Twenty years conductor of the choir,  
His devotedness is known to all,  
Lebre Folks are proud of their Mayor,

Whose zeal extends down to Montreal  
Interested in sports of Toronto,  
Maple Leaf and Canadians, they say,  
He will cheer only one team but, Oh!  
Which side he takes, we don't dare  
to say. (\*)

#### III

When you reach the golden gates of heaven,  
And St. Peter demands for your fare,  
The Judge summons you to His presence,

To give account of gifts in your care,  
Loaves of bread will be piled on the balance;

You will say they were baked for poor children,  
The great Judge your sentence will pronounce,

Come, rest from toils in my sweet heaven.  
(\*) You may query Father R. Dion about this!



Sitting: Mr. Louis Tawiyaka and Mrs. Jos. Mathew Yuzicapi. Standing: Mrs. Alec Goodwill and Mrs. Willie Isnana.

Isanana, presented gifts on behalf of the Missionary, of the Sisters of Lebre school and of the Standing Buffalo Band. Louis Tawiyaka answered in Sioux to the good wishes expressed to him and to his wife.

Louis Tawiyaka is 72, his wife Martha, 73. Louis was baptized at the age of 4 by Fr. Decorby; Martha, at 10, also

by Father Decorby. They were married by Father Favreau, Feb. 4, 1899. They have had ten children, of whom two survive: Mrs. Jos. M. Yuzicapi and Mrs. Willie Isnana. They also have 13 grandchildren and 4 great-grand-children.

Our congratulations to-Lou  
Our congratulations to  
Louis and Martha!

## SADDLE LAKE

SADDLE LAKE, Alta.,—On August 29th, 1948, Father Léon Balter, O.M.I., died at the Saint Paul Hospital. He was one of us, as he lived here among us for more than 20 years, and since 1936 up to his death he was with our children at the Blue Quill's Indian Residential school, teaching them catechism and caring for their spiritual needs. We are very grateful for his kindness and especially for his great and unselfish zeal. All the reserve mourned him, assisting at the High Mass celebrated at the Sacred Heart Church. Father V. Le Calvez, O.M.I., in a few well chosen words spoken in Cree, reminded us of the lessons we received from Father Balter.

A few of us were able to attend the Requiem Mass at St. Paul and again the burial service at St. Albert.

Father Balter was probably the most learned man in the Cree language. He left us many writings in Cree, especially "The Life of Jesus" (Jesus ot isi-pimâtisiwin). He translated the New Testament, the Missal in Cree, and with the collaboration of Father Le Calvez, he made a Cree-French Dictionary. He was working on an English-Cree dictionary when our Lord called him to his reward.

He was a very kind Father and yet very exacting. He knew how to listen to the Indians, understanding them perfectly, talking himself very briefly but very clearly in giving his advices. But on Sundays, when preaching here in church we used to listen to him wondering how he could talk so well our tongue. God had truly gifted our Father and as a true orator he knew how to move all his audience.

\* \* \*

In the fall 1948, we have organized a sporting club, and a ball team. It is just a start. During this winter, we raised some money for this purpose, and will have some more social events before the spring.

This is a need for our young boys to keep them healthy and out of mischief.

Father was telling us that we are increasing rapidly on the reserve: more than one hundred in four years. In 1948 there were 31 baptisms and only 4 burials.

On January 12, our Bingo for the Sacred Heart Church was a success. Some don't understand why we ought to help our church. But too many of us are resentful, in our self respect, that we should receive everything from outside. Let us do our share and see to our various needs!

A few of our "braves" went west in December and again in January: they saw the mountains, many moose, elk and deer. They came back. Being Indians and good-hearted, they made "chaudière". One was saying: What a pleasure to see the invited increasing at every minute?

(Corresp.)

## DUCK LAKE, SCHOOL

DUCK LAKE, Sask.,—An Amateur Hour took place in Duck Lake on October 28. It was given for the benefit of the Anti-T.B. League of Saskatchewan. We were glad to join in that work of charity by taking part in the broadcasting program. Four boys and six girls in chorus sang "A la Vollette" and "Jingle Bells" in Cree, to the accompaniment of the harmonica, played by four girls. The School Band also played a few selections and took first money.

(Irene Bird, Grade VI)

### St. Michael's School

— Last fall Rev. Fr. Peyton came to establish the Family Rosary practise in Saskatchewan. Since we have signed the pledge to say it together daily, many of us have been faithful to our promise. Here at school, instead of reciting it in the playroom as we used to, we assemble at the chapel each day at five o'clock to pray our Heavenly Mother. We hope this holy practise will bring many happy changes in us all. (Sarah Gardippie, Grade VII)

Since January 4, the pupils are back in school, all happy after two weeks spent at home. Now we are studying harder than ever so as to make this term even better than the last.

The Muskeg Lake girls were glad to see their pastor, Rev. Father Armand Paradis, pay them a surprise visit in the early days of January. (Madeleine Greyeyes, Grade VI)

Although these winter days are cold and windy, we girls — at least some — are not afraid to go out and take the fresh air and exercise required for our health. The reason is that we have a new slide and several sleighs, built by one of the hired men, aided by the boys. Thanks to every one and all. (Cecilia Spence, Grade VII)

Doctor Shepherd, a dental surgeon newly appointed to the Indian Health Services Branch spent six weeks here filling and pulling out teeth. He left on January 21, after giving his services to over two hundred children. Sincere thanks to you, Dr. Shepherd! (Alice Watson, Grade VII)

### Sports News

Hockey is the sport of the day for the boys of St. Michael's School. This year three teams have been organized and entered in the playoffs for Saskatchewan Hockey Championship. Unfortunately, two teams have already been eliminated. The Juveniles lost to Saskatoon by two goals. The third team, that of the Midgets, is still on the go. Let's hope that they will go as far as last year — to the finals — and win! — Would it be possible to decide the champions of the Province in an encounter with an Indian team from the South? ... Come on South!

### Projector

A new audio visual projector has recently been purchased by the School. Besides the educational films, monthly recreational movies will now be given to the pupils.

### Wedding

On the 26th of January two ex-pupils of St. Michael's were united in the holy bonds of Matrimony. Rev. Father G. M. Latour blessed the marriage of Ernest Littlepine and Margaret John. Eli Mike and Arthur Arcand were best men, and Therese and Marie Ange Littlepine bridesmaids.

The Duck Lake Indian Reserve hockey team took top honors at the annual rural hockey tournament organized by the Prince Albert Minto arena management. To reach the final, Duck Lake edged Colleston 3-1 in their first game and trounced Sturgeon Valley 4-1 in the semi-final fixture. The final game saw the Indian team wallop Brancepeth by a score of 7-2. A few weeks later the same Indian team won the cup at another tournament held at Laird.

## MORSON, ONT.

The Morson hockey team played Dr. Schwartz's team at Kenora, on Friday, Feb. 11; they also played at Keewatin on the 12th, and a final game at Kenora on Sunday, Feb. 13. They were defeated at Kenora, but showed good team spirit and strength; it took all that the white men had to win over the Morson team, in the best played games of the season.

The Chief of Morson Band and his players were guests at St. Mary's School, where they have children in attendance. They were lodged in the new guest hall where they enjoyed a bean-supper. The Morson players have enjoyed their stay very much and are grateful to the Secretary of the Club and to the Fathers of the School for arranging their games in Kenora.

## PASKWA RES.

### Horsefall—Peigan

A wedding was solemnized at the Pasqua Church by Rev. G. Lebleu, O.M.I. missionary, Feb. 23, when Caroline, daughter of Mr. and Mrs. Thomas Peigan, became the bride of Joseph Stanley, son of Mr. and Mrs. Adrian Horsefall. The bride was charming in a floor length simply fashioned satin gown and a matching veil arranged with a coronet of small red and white blossoms. Miss Alice Horsefall was bridesmaid and the groom was attended by Peter Dubois. Following the ceremony, a reception was held at the home of Mr. and Mrs. Henry Rabbitkin.

Miss Rachel Newson passed away early Friday morning, February 18th. The Funeral service took place in the chapel of the Qu'Appelle Industrial School, where she had been working for over forty years. The burial of her body in the Lebre Cemetery followed the ceremony. Miss Rachel Newsome came to the School in 1899 at the age of 10, and since then she has met so many generations of pupils which have passed through the School that she will be remembered by all even if her quiet life did not mean so much to them. She will be remembered by all.

### Answers to TEST YOUR I. Q.

1. Seventeen vessels, carrying 1500 persons.
2. In Hindustan it means dust, earth or ashes and is used to describe dust or clay-colored fabrics.
3. It is traced to the ancient practice of pouring wine from one glass into the other to guard against treachery by the person offering the drink. Originally denoting mistrust, the exchange has become an act of mutual confidence.
4. There is no evidence, agricultural experts say, for believing that wheat will grow wild.
5. William Howard Taft. The last two states to enter the Union, New Mexico and Arizona, were admitted early in 1912, the last year of Taft's term.



ST. PAUL

Part III

On the road to Damascus Saul is struck blind. The voice of Jesus tells him to go on to Damascus and wait three days. In three days his sight is restored. He is baptized, takes the name of Paul. He is taught by the Disciples, then starts preaching.

A picture story taken from

heroes All-

CATHOLIC ACTION ILLUSTRATED

National Catholic Comic Magazine, Minneapolis, Minn.

HELLO, PAUL. I'M BARNABAS. JUST HAD AN IDEA. WHY NOT GO BACK TO TARSAUS?

MIGHT AS WELL. THEY DON'T WANT ME HERE.

BACK HOME IN TARSAUS.... YOUR OWN FATHER WON'T HAVE YOU... WHY SHOULD WE?

THEY WON'T GET RID OF ME SO EASILY. I'LL SHOW THEM!

GO BACK TO YOUR JEWISH TRAITORS!

PAUL SPENT MANY YEARS IN TARSAUS, SUFFERING IMPRISONMENT, BEATINGS, STONINGS. --- ONE DAY ---

BARNABAS! AM I GLAD TO SEE YOU!

GOOD! DOES THAT MEAN YOU'LL COME TO ANTIOCH WITH ME?

ANTIOCH IS NOT MUCH FRIENDLIER TOWARD US, PAUL.

IT IS THE UNBELIEVING JEW WHO IS MAKING TROUBLE FOR US. WHY NOT WORK WITH THE GENTILES?

PAUL AND BARNABAS WENT TO CYPRUS WHERE THEY WERE RECEIVED BY GENTILES.

NEXT THEY WENT TO PAPHOS WITH THE INTENTION OF CONVERTING THE PROCONSUL, SERGIUS PAULUS.

TELL ME ABOUT YOUR RELIGION?

IT IS CALLED CATHOLIC. IT IS BELIEVED THAT JESUS IS THE SON OF GOD, THAT....

NONSENSE! DON'T LISTEN TO HIM, O MIGHTY PROCONSUL. I, A MAGICIAN, CAN DO GREATER THINGS THAN HIS GOD.

BUT YOUR POWERS COMES FROM SATAN, ELYMAS. THIS IS WHAT GOD CAN DO.

I CAN'T SEE! YOU'VE BLINDED ME!

YOUR GOD IS INDEED GREAT. I WOULD LIKE TO BELIEVE IN HIM, TOO.

To be continued next week.

To be continued next month

## Education in Canadian Arctic

Up in Canada's Arctic the girls are one up on the boys when it comes to schooling. There, explained Mother Elizabeth Kristoff, superior of the Grey Nuns' order in one Mackenzie River District, who was a visitor in Winnipeg recently, it's the boys, not the girls, who leave school at an early age.

Life in the far north, she said, is a continual struggle for existence, and the education Indian and Eskimo children receive must fit them to live under these conditions. High school is only for the very few, for when they reach 14, the boys are requisitioned by their parents to be trained as fishermen.

The girls attend school for a few more years, learning useful methods of sewing and of cooking the dried and frozen foods they must prepare when they return to their homes.

For 12 years Mother Kristoff has been in the northland.

For three of these she has served as mother provincial of the Mackenzie river district. After a two months sojourn in Montreal she is on her way back to duty in the north, with a brief visit to Esterhazy, Saskatchewan enroute.

For eight years she taught school at the Grey Nuns' convent at St. Norbert, just south of Winnipeg, where she also received her education.

Commenting on the mentality of Indian and Eskimo children, Mother Kristoff said they are quite different from white students, and teaching methods must be adapted to their needs and understanding.

The Grey Nuns' order has eight institutions in the Mackenzie River district, including four hospitals, four boarding schools and two combined

schools and hospitals.

They are at Fort Smith, Resolution, Simpson, Providence, Chipewyan and Aklavik.

"Nowadays Indians and Eskimos alike are quite willing to enter our hospitals for treatment, and our four hospitals, which have about 40



Mother Kristoff, S.C.G.

beds each, are always busy," stated Mother Kristoff, adding that patients come more often in winter, for in summer they are too busy.

Most hospitalized Indians suffer from tuberculosis, she said, while Eskimos suffer from liver conditions induced by the fatty foods they must eat to keep warm in the Arctic climate.

## Lenten Regulations

### Laws of the Church Concerning Fast and Abstinence

#### The Law of Abstinence

The law of Abstinence binds all over 7 years and forbids the eating of flesh meat (animal or fowl) and the broth or soups made from meat. Fish, turtles, eggs and the things made from milk, e.g., cheese, butter, are permitted at any meal. Lard and grease, used as condiments as well as margarine, gelatine and a few other extracts which have not the taste of meat are permitted. All Fridays are days of abstinence unless a Holiday of Obligation falls on Friday.

#### What is Meant by a FAST DAY?

A day of fast is one on which only one full meal may be taken. It is customary to take this full meal at noon, although it may be taken in the evening. In the morning, coffee, or tea, or thin chocolate may be taken with a small portion of bread. In the evening (or at noon, if the full meal be taken in the evening) a repast of approximately eight ounces (or slightly more, according to one's conditions of health or other individual requirements) is allowed. Any kind of food may be eaten at this collation except meat.

Tea, coffee or other liquids (except milk) taken between meals do not break the fast. Cooks may taste the food they are preparing. All Days of Lent, save Sundays, are Days of Fast.

The precept of fasting is binding on all between the ages of twenty-one and fifty-nine inclusive.

#### Exceptions to Fasting and Abstinence

1. Persons under 21 or over 59 years of age are not obliged to fast. All those that perform severe and exhausting labour, including serious intellectual work, and all those whose health would be injured thereby, as the sick, the weak, the convalescent, pregnant or nursing mothers, are exempt from fasting.

2. Are excused from the law of abstinence the sick, the convalescent, pregnant and nursing women when meat is necessary to them. Are also excused—workmen performing extremely difficult labour; poor people to whom a sufficient quantity of other food is not available; married women, children and servants when the master of the house does not allow anything but meat (in this case servants should look for another position if possible). When by distraction a meal has been prepared with meat on a Friday, the meal may be taken if there is too much inconvenience in putting it aside.

3. The laws of fasting and abstinence, because of the reasons for their imposition, oblige under pain of mortal sin. However, a small quantity of food or meat does not make one guilty of mortal sin.

The pastor or confessor should be consulted about exceptions to these laws.

#### Lent Begins March Second

March 9, 11, 12, are Ember Days and therefore, days of abstinence.

GET A CATHOLIC CALENDAR . . . . and consult it daily, ESPECIALLY DURING LENT.

## STRANGE BUT TRUE

GRANDDAUGHTER OF LORD RANKEILLIOUR, FAMOUS ENGLISH CATHOLIC PEER HAS THREE DAUGHTERS with the SAME BIRTH DATE—in different years!

CAROLINE, DEC 3, 1942.

ELIZABETH, DEC 3, 1944.

JANE, DEC 3, 1948.

DULONG'S FORMULA

BY WHICH THE HEAT VALUE OF A FUEL IS DETERMINED FROM ITS CHEMICAL COMPOSITION IS CALLED FOR ITS AUTHOR

Pierre Dulong, A FRENCH CATHOLIC (BORN 1875)

The FEAST OF THE HOLY FAMILY WAS FIRST INSTITUTED IN CANADA, BY MGR. de Laval IN THE 17TH CENTURY. POPE LEO INSTITUTED THE FEAST FOR THE WHOLE CHURCH 200 YEARS LATER.

Because of danger to the CATHEDRAL & AIRCRAFT at CHARTRES, FRANCE is to be closed

## A NEW BOOK

### Thy Cross My Stay

A Translation of the life of Saintly Bishop Vital Grandin, O.M.I.

By Father G. Forbes, O.M.I.  
Published at the Mission Press, Toronto, Ont.  
\$2.00 (less 20% discount)  
Postpaid

Send for this highly interesting book, about our Canadian Western Missions and a saintly Missionary Bishop.

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Joseph Brachet, O.M.I.  
Music and words  
345 pp.—Wire Binding  
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Box 5,  
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## FURS

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★ ★ ★

ACCORDING to the French calendar it was September, 1666. And as Tegakouita ran up the narrow and steep path, to warn her uncle that a strange warrior was skulking in their woods spying upon them, the Lieutenant General of the French King's armies, the Marquis de Tracy, was steadily marching toward Gahnawague, with six hundred soldiers from the Carignan regiment, six hundred militia and one hundred Indians. Four blackrobes accompanied them.

It was high time, he thought, that the fierce Iroquois nation feel the French biting into their greedy and cruel ranks. Time they learn there was room in this great land for red and white, and that the burning of towns and lonely farmsteads, the tomahawking and torturing of men, women and children, be stopped. Time the holy cross take the place of torture post, and time for peace to be brought by the sword, since treaty and solemn Indian promises were of no avail.

Time for Father Isaac Jogues and René Goupil, and that a lily take root from the seed of their martyrdom.

The "lily," never dreaming that her true mission to her people was other than to warn them of danger at the moment, reached Hodenosuane. Her uncle had just stepped to the door of their lodge after a successful hunt.

"I have killed," he announced solemnly, his great eyes gleaming with the joy of his kill, and the knowledge that his well-notched trees would guide his wife surely to the deer he had felled. For it was beneath the dignity of the Indian brave to carry home his own victim of the hunt. That was the business of the women.

Tegakouita raced up, her braids flying their bright interwoven beads. The expression of her face was so unusual that a wave of emotion passed quickly across the usually unreadable countenance of the chief.

He knew, if Tegakouita did not, that there were extremely unfriendly feelings between the French and the Iroquois, and the Indian scouts and spies were posted all the way from Gahnawague to Kebek to warn the redskins of French movements. The French had failed in the January expedition against the Iroquois because of the imprudence of their leader M. de Courcelle and the failure of the Algonquins, who were to lead the expedition, to come forward. But the other white chief, de Tracy, he should be watched. The hunting moon and the harvest moon, and September, the harvest moon, were far removed in time and risk of inclement weather.

Tegakouita approached him breathlessly: "My uncle, I have seen a strange buck Indian. I know



# (THE SPRING of TEGAKOUIA

By SERENA WARD

## Chapter III

### The Village Sacked

by his headdress and his stripes of war that he is a spy. And alone!" The sun came out suddenly white and hot, and the girl put her hand to her eyes to shield them, and at the same time a softly whistled set of notes reached their ears. At the sound her uncle straightened until he seemed to have grown three inches. Hate and fear gleamed in his eyes, but he said quietly: "It is Roving Wolf you saw. Our own spy. You hear his whistle. The enemy come. Go warn the women. We move at once across the river to the site I have indicated. Haste. The French will destroy us!"

Strange bird-calls began to sound through the forest, a wolf howled long and loud. Strange cock crows rent the air. All signals for roving hunters and the women in the fields, and those on the trail of their lord and master's game, to make haste to the village.

Indian women trained to silence and work bent to their task unquestioning the command of their chief. They were terrified but doggedly determined to save what they could against the sacking of their village. Proof enough of their danger, that the warriors and braves, magicians and medicine man came flocking from the hunt or their siestas in the woods or their story telling and gambling to collect their weapons of warfare. They must flee, not fight. And that meant that the enemy was too strong. The spies were coming in with reports. De Tracy was all but upon them!

In an hour the village was deserted and they were making their way by the special trail across and up the river, obliterating all traces of theirs, as only Indian scouts knew how to do.

Sullen and fearful they trekked on, but the impassive expression on the faces of the women gave no sign of what went on in their heart.

Tegakouita walked a little apart from the others, her beads and feathers forgotten, and back bent under her load of bark baskets and the

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bead-work at which she excelled. From her shoulders hung the thongs of the cart loaded with pots and such skins as she was able to carry away from the Hodenosuane and some of the meat and maize cured for eating.

Her uncle stepped up beside her, his bow drawn against sudden need. "Tegakouita saw well," he said with dignity and glacing up in surprise the little Indian beheld black hatred looking out from the chief's eyes.

"Our village will be burned and we shall be compelled to make peace with the French and the Blackrobes on their own terms."

A girl of ten, but practically a woman, according to Mohawk reckoning, Tegakouita knew that it was very extraordinary that a chief should thus address her, discussing, as it were, things that were none of her business.

"Thank you, my uncle," she said simply. "My eyes are quite keen in the woods' shade. And I am an Iroquois trained to mark each shadow's passing."

"Ugh!" grunted her uncle and marched on ahead, leaving the girl to wonder what would happen now — if the Blackrobes came and made again their evil sign among her people. Blackrobes. She had never seen one of them, but it was from them her mother had learned the sign, in our own Algonquin village, in the direction of the north wind where three rivers met. She trudged on, heedless of her burden, forgetting their peril from the advancing army. Night began to send experimenting fingers across the sky. And the refugees toiled on.

Back at the old village, de Tracy found the empty longhouses, where fires still smoked on the hearths hastily cleared of the boiling kettles. A piece of fur dangled here and there from curing racks, a few gaudy beads and dyed porcupine quills lay scattered on the ground. Silence hung over the deserted village with its fields of corn and pumpkins and squash and potatoes ripening for the harvest.

"Burn them," he commanded and looked about half in pity, half in pride. But alert for a rain of hidden arrows. This victory was too easy. If it was not an Indian strategy.

Tegakouita, turning from the top of a distant hill, saw flames leap up in the gathering gloom, and across the night air she faintly caught, with her keen Indian ears, a strange chanting from a thousand throats. She did not know it was the **Te Deum**, or that it was sung around the lifted sign in which men shall conquer. In which she would conquer!

(To be continued)

#### THE TRUE STORY OF BUFFALO BILL COL. WILLIAM CODY

THE TYPICAL WESTERN PLAINSMAN, BUFFALO BILL BEGAN HIS CAREER AS A PONY EXPRESS RIDER IN THE 1860'S.

NOPE, NOTHING FOR YOU, ANNIE — 'CEPT THIS. COME ALL THE WAY FROM NEW YORK, TOO. HERE.

BUFFALO BILL WAS IN THE SECRET SERVICE FOR A TIME.

THAT GUY SURE CAN SHOOT — AND RIDE. WE CAN USE HIM — PLENTY.

HE SAW PLENTY OF ACTION IN INDIAN WARFARE.

BANG! BANG!

WILD BILL SAYS YA GOTTA USE KENTUCKY WINDAGE TO GET 'EM. AND IT WORKS.

HE GOT THE NAME BUFFALO BILL BY CONTRACTING TO SUPPLY BUFFALO MEAT TO BUILDING CREWS OF THE KANSAS PACIFIC RAILWAY.

WE HAVE TO GET 12 A DAY, BOYS. DON'T LOSE ANY.

AS A GOVERNMENT SCOUT, BUFFALO BILL HAD MANY DANGEROUS MISSIONS IN HOSTILE INDIAN TERRITORY.

WHERE IS YOUR CHIEF?

AFTER THE TURN OF THE CENTURY, WHEN THE FRONTIER WAS SECURE, BILL ORGANIZED A WILD WEST SHOW.

RODEO

HE TOOK THE SHOW TO EUROPE, WHERE ROYALTY TURNED OUT EN MASSE TO SEE THE "WILD AMERICAN."

IN 1917, BUFFALO BILL ASKED TO BE BAPTIZED. HE WAS THEN SPENDING HIS LAST DAYS IN DENVER.

HIS FUNERAL WAS THE MOST GI-GANTIC EVER HELD IN THE WEST. OVER 18,000 PEOPLE CAME TO VIEW HIS REMAINS.

NO. 249 SUE JOHNSON



BOZO

by Foxo Reardon.



JACK AND JUDY IN BIBLELAND

"The Viper"

By Robert Acomb



CANDY—Just as Good

By Tom Dorr



JOE and JUDY

By Walsh



RUPERT and MARGOT

\*(Canada Wide Features Service)



Horace doesn't explain what he means by calling part of the wood dangerous, but only turns and disappears into the bush again. "We must be going the right way, anyhow," says Reggie, "because you picked up her handkerchief near here." So the three pals push along a footpath until the wood becomes thicker. They call Margot's name, but there is no reply. Then Rupert pauses. "There's a signboard here," he says. "Let's look at it. I do hope this path isn't private."

ALL RIGHTS RESERVED.

Rupert and the Rabbit twins are very puzzled by the strange signboard. "I was along this path last week and that board wasn't here then," says Reggie. "It must be new," says Rex. "It's not very well printed, is it?" says Rupert, as he stares carefully at the words. "I think another 'S' should come before the 'P.' Anyway, I'm afraid it means that this part is private and we've no business to be here."

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Rupert wants to go another way, but Reggie gazes at a little side path leading behind the signboard. "I can't understand it at all," he says. "That board wasn't there last week. It makes me feel inquisitive. I'm going to try to find out why it has been put there and who did it." "Jolly good idea," says Rex. "I'll go with you!" And, before Rupert can stop them, the twins run together down the private path and disappear.

ALL RIGHTS RESERVED.

"Those twins are a nuisance," murmurs Rupert. "The new signboard must have been put there to keep people out, and now they've done just the opposite. They've gone in." Then another thought strikes him. "Margot may be in that part of the wood, too," he says. "Perhaps I'd better follow after all." So he starts in pursuit, but Rex and Reggie have too long a start and, to make matters worse, the little path soon divides and goes in different directions.

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Not knowing which way the rabbits have gone, Rupert chooses the right-hand fork in the little path and soon finds it becoming rough and steep and rocky. Just as he thinks of turning back he spies something stuck on to broken branches of a bush. "Why, it's another sign," he murmurs, "and I do believe this one is spelled wrong, too! Who can be putting them up in this wild spot? I certainly haven't heard any dog. I do hope it isn't a very fierce one!"

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(To be continued)

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